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that Australian women, after connection with Europeans, were subject to disease, and if that were the case, it was not unlikely that gonorrhœa might cause some stoppage in the womb. The impress of the first connexion, in certain cases in domestic animals, was known to have great effect. In sporting dogs, it was found to have an important effect. If a bitch has had a stray connexion, in all subsequent litters one or two of the mongrel breed will appear. With reference to the experiments of Lord Morton, he states that the sire of the first produce was a quagga, as the leg markings of the three foals were like those of a zebra, marking change of species.

Major OWEN said that it would be advisable to obtain from India some current data which might be procured from the half-caste families who, as a rule, intermarried; this would show whether such unions were prolific through several generations. Medical men and civil officers had the best opportunity of obtaining such information—genealogies in fact. It might be obtained from records and memory dating as far back as possible. We should be much indebted to any who would take up this subject and work it out faithfully to the full extent of their means of information.

Dr. LANGDON H. DOWN remarked, that he had always considered that a negro woman who had had fruitful connexion with an European, was rendered sterile in her subsequent connections with negroes, but he thought that further evidence was wanted on the subject.

Mr. MILLIGAN said he had known several instances which contradicted the assumed law of Count Strzlecki. In Tasmania, the natives told him there were many instances of women, who after having had connexion with Europeans, returned to their black husbands, and had children by them afterwards. In one case a woman had children first by a black man, then one, a girl, by a European, then more black children, and having again lived some time with another white man, she had a white child, also a girl; and lastly, having been removed to Hindois Island with the rest of the Aborigines of the island about 1830, she became the wife of another black man and bore to him one son. Mr. Milligan added that he had himself seen the two half-caste girls referred to, and also the black boy born last of all.

The PRESIDENT remarked that the value of Mr. Walker's paper consisted in its presenting inducements to travellers to investigate the question, which had been in dispute for twenty years. If their local secretaries, and others residing in those parts of the world where information on the subject could be obtained, would investigate the matter and give more reliable facts, they might arrive at the truth on that disputed point, but at present they were in want of satisfactory facts, which he hoped would in time be forthcoming.

Description of a Living Microcephale. By JOHN SHORTT, M.D., F.A.S.L.
Abstract. (The Paper will appear at length in the *Memoirs*.)

The individual description was the offspring of Maharatta parents, about sixteen years of age, four feet one inch in height, and weighing 54 lbs. avoirdupois. He is of a tolerably well-formed figure and pro-

portion, except the head, which is extremely small and rounded, with the bones apparently well consolidated, and the scalp covered with black hair. The teeth are large, the lower central incisors diverging obliquely on either side, leaving a triangular gap between them. The ears are large, and the elbow joints cannot be straightened out fully. The mental condition may be termed infantine; he cannot utter a single word; the only sound that issues from him is *nah*. He laughs heartily, yawns occasionally, is quite deaf, does not know one man from another, totters slightly from side to side, is filthy in his habits, and does not care about clothes. Complete measurements of the subject were given, according to the method adopted by Messrs. Scherzer and Schvarz.

Dr. DOWN said he had had a great many of such cases, one of which was of very low organisation, yet he had always found, that with care, the persons with skulls so abnormal, might to a certain degree be educated. Though the brain was so small, it might be of a better quality, and he thought microcephali were more capable of education than might be supposed.

Dr. BEIGEL said he had seen fifteen instances of the same kind at Colney Hatch, and he agreed with Dr. Down in thinking that by proper training such persons might be educated.

The following paper, by E. Sellon, Esq., was taken as read, the hour being too late for the reading of it.

Some Remarks on Indian Gnosticism, or Sacti Puja, the Worship of the Female Power. By EDWARD SELLON, Esq. Abstract. (The paper will appear at length in the *Memoirs*.)

The author directed especial attention to the austere principles inculcated by both the Saiva and Vaishnava Codes of the ancient Hindu faith. The Sactya creed was one of these. Numerous books in Sanskrit verse are possessed by it, and it has been gaining ground in India for some years, although it has lately sustained a check at Bombay, which may ultimately lead to its suppression. The Sactya creed professedly acknowledges Brahma, Vishnu, Siva, and all god-desses and demigods, but declares them all to be subordinate to the great goddess, who is emphatically power. The creed is set forth in the remarkable and recondite volumes of the Tantras, which some years since were almost sealed to foreigners, but a translation of which has at length been obtained. The author gave extracts from these Tantras, which were looked upon by the Brahmins as undoubtedly ancient, more ancient, indeed, than the Puranás. Great license was accorded to the followers of the rule prescribed in these works. The author described in detail the ritual and the incantations by which this mode of worship is practised, and pointed out that the Eleusinian mysteries bear a very striking analogy to the Sactya; and that those writers are in error who have asserted that the mysteries of Eleusis were confined to men. A reference to D'Hancarville will give several instances of the initiation of *women*. It having been shown that the signification of the Syrian name of Baal (Yahveh) was absolutely the same as that of the Jewish god, and that both names